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In the morning all the people lined up east of where the corpse 764
was laid, and one of the male attendants shot a gun eastward over the heads of the assembled friends and relatives, then handed the gun to the other male attendant who also shot it in the same direction.

In the case of a deceased man, just before the burial there were two men chosen, who went off and talked about the deceased. Then they got twelve little sticks about three or four inches long which they gave to a woman, not related to the deceased or his widow. This woman conducted the widow once around the grave before the corpse was covered. She proceeded counterclockwise and on each step placed her heel just ahead of the toe of the foot on the ground. She led the widow by joining their left hands. The widow was careful to step in the footsteps of her conductor. After the circuit of the grave, the conductor walked off in the same manner, and putting each stick in her mouth for an instant handed it over her shoulder to the widow whose hand had been released. The widow threw sticks alternately over each shoulder until all twelve were gone. Then while the conductor was leading the widow farther off, the attendants commenced filling the grave. Except for the reverse of the sexes the same procedure was used for a widower.

The corpse was placed in a casket at the head of which there was a hole and also a red painted cross (like a large X). For- [767 782]
merly the chief got down on one knee before the grave was filled and talked to the deceased, telling him to forget those who were left behind and not to bother them. Old Man Hill does it now. He had a vision giving him the power—not every one can do it. No one can do it for his own family.

Formerly a house 12′ by 6′ was built over each grave, using six logs on each side and then covering the structure with clapboards. Now only posts are erected at the head of the graves, all of which are headed to the East. The post differs for men and women. That for a woman has a crosspiece like a Christian cross; the ends of the crosspiece and the top of the upright may carry diamond-shaped figures. These figures or the plain ends are outlined with red paint and six crosses are painted in red on

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764 the upright below the crosspiece (also like large X's). The post for a man is a simple upright, the top of which may be carved into an elaborate triple diamond-shaped figure or not, but at any rate the top is cut at an angle so that there is a sharp edge uppermost. Red paint is also put on the top of the man's post, but only four crosses are painted lower down on the post.

Immediately after the burial there was a feast on the east side of the grave. Food was furnished by everybody; that brought by relatives was kept separately on the north side of the grave. Relatives ate the food brought by nonrelatives, while nonrelatives ate food brought by relatives. Man who talked
765 at grave talked again at end of feast, and if the deceased belonged to the Wolf division, announced the coming of another feast twelve days after the death at the home of the deceased. At this second feast there was the same division of food between relatives and nonrelatives as at the feast at the grave. This second feast was not held among the Turtle or Turkey people unless there was some Wolf mixed in.

Every evening for three days after burial the relatives visit the grave and build a little fire which is immediately put out. Just a little fire is all that is necessary—it blazes once and then
[775] is blown out—it sort of liberates the spirit of deceased. Usually only one person visits grave. Do not visit grave after three days.

The widow must not change her clothing until the feast at the twelfth day. She eats off same plate. The woman attendant takes care of her, she must not do anything for herself—must not touch food, touch hair with comb or anything else—wears gloves. Her attendant washes her hair and body just before the feast and dresses her in new clothes, furnished by deceased husband's relatives. She stays home for these twevle days—does not even walk out without her attendant. No other mourning except that she cannot marry for a year. Same thing for widower. Near relatives observe care for a year.

763 A person about to die knows everything going on—reviews his life—knows everything—tries to say it with last breath.

764 W. T.—The body was prepared by two men and two women,
767 who might be related or not. It was washed, painted, combed

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and dressed in best clothes. There was no payment to persons performing these services. The corpse was kept until noon of the day after death. During this time the relatives and others played moccasin game with four moccasins and two bullets. The grave was dug about four feet deep with the head to the East. Never put anything into the grave. After the grave was filled in the folks of the deceased who took care of the bereaved spouse led him or her once around the grave, clockwise, natural steps, not holding hands, but spouse was careful to step in the tracks of the leader. Twelve sticks were thrown away during this circuit. Spouse was then led away from the grave. He or she then visited the grave every evening about six or seven o'clock for four nights, made a little fire, just lighted it and immediately blew it out. Talked to deceased at this time. During these four days relict did not wash, comb or paint. Was attended by the kin folks of the deceased. At the end of this period he or she was washed, combed and dressed in new clothes—sometimes offered new spouse in the person of the sister or brother of the deceased to take care of him or her. Always accepted. Formerly, two years passed before relict was told to go free if not given a new spouse at the end of the four-day period. Two years was too long, so about one or two hundred years ago the time was reduced to one year. Relict did not attend games, dances, etc. for one- or two-year period. Other relatives observed same mourning as relict for four-day period.

Preacher prayed after death and also at burial—talked to deceased and told him to forget those who were left and to go home and be happy. Graves were surrounded by trees laid in a crib about three feet high and then covered with boards. Posts were erected at head of graves of both men and women. The posts might be painted or not. Diamond-shaped figures carved on posts were not Delaware but Shawnee, as were the painted figures or crosses. The post for men carried a crosspiece, whereas that for women was an upright with a pointed top. Said that the only feast offered the deceased was before burial.

E. R.—After death fix bark house outside of dwelling in which corpse was placed with head to East. In the house there were fires